THE

HERALD OF TRUTH.

And HE that sat upon the throne said, "BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

VOL. I. JANUARY 19, 1826. No. 19.

Brief Remarks

Showing the fallacy, and dangerous tendency of the prevailing opinion respecting the Divine trinity, and the reasonableness, beauty, and consistency of the doctrine of the New Church on that most interesting subject, with an appeal to the hearts and understandings of Christians of every denomination.

How truly gratifying to every reflecting and pious mind (deeply impressed with a sense of human depravity, and the consequent conviction of the need of a Saviour) is the prospect that now opens around us of the increase of the Redeemer's kingdom, by the growing veneration and exaltation of the blessed Jesus; whose high and holy name is now sounding from every corner of Christendom, and going forth into all lands, even to the remotest boundaries of the earth! How delightful to behold the "Gospel of Peace" thus spreading far and wide its blessed, life-giving influence. For, alas! an opinion seems to have too long, and too generally prevailed, with modern professors of Christianity, that a bare belief in certain abstract points of doctrine, together with an exterior *show* of morality, were sufficient to entitle them to the christian character and privileges, and a setting forth of a few speculative and moral truths, all that was either expected or required from the ministers and teachers of religion; whilst the heavenly *Founder*, the *Sole Author* and *End* of that religion, whose disciples they at the same time professed themselves to be, was hardly so much as named amongst them; and the sublime truths which He, in His adorable love and mercy, condescended in our nature, to reveal (and enforced by his own example, that erring man, might, through the sincere belief and practice of them, return into the bosom of his God,) but slenderly believed in, or totally disregarded. But thanks be to the God of infinite mercy and long suffering! that luke warm zeal, that awful supineness, in the momentous concerns of religion, are at this

day, almost wholly superseded by the more ardent glow of gospel love, pervading and animating the bosoms of men, who are earnestly "seeking the kingdom of God and His righteousness." Yet, cheering to the pious mind, as this prospect confessedly is, we are still only, as it were, at the threshold of *true christian* religion; for, however highly the Divine Saviour has hitherto been exalted, there are not found at this day, among the various denominations forming (or rather deforming) the present Christian church, *any* who give our Lord "the honour due unto His name;" *any* who worship the Lord Jesus Christ as the *alone* God of Heaven and Earth—as Jehovah manifested in the flesh, as "the *only* wise God our Saviour,"—having most unaccountably lost sight of, having most deplorably perverted, the pure and genuine truths of revelation, by dividing the *indivisible* Godhead into *three distinct persons*, and assigning to *each* person *distinct* and *incommunicable* properties; notwithstanding the multitude of passages in the sacred pages, which bear the clearest and most decided testimony to this first, grand, and most highly important of all truths, viz. the *sole, exclusive* divinity of our Lord and Saviour Jesus Christ, in whose divine person *alone* "dwelleth all the fulness of the Godhead." But alas! such is the awful darkness which at this day overshadows the Christian church; that the weak traditions and opinions of erring man are more regarded, and received into belief, than the sacred oracles of the living God! one lamentable result of which is that very doctrine, so rooted in the minds of the generality of Christian professors, of a tripersonality in the Godhead; together with all its attendant fallacies, which are necessarily and therefore inseparably connected with it; amongst the most prominent of which stands, "faith alone," by which man is to be *justified independently* of *good works*, in direct opposition to the express declarations of St. James, in various parts of his epistle, see 2d chap. 14, 17, 20, 24, and 26 verses, besides many other places; and contrary to the whole tenor of Scripture, except a few passages in Paul's Epistles, misunderstood. It is, indeed, a doctrine as repugnant to common sense, as it is unsanctioned by the immutable *Word of truth;* for what divine authority can be brought in support of a doctrine so paradoxical as that, which ascribes different and distinct attributes and offices to *three* Divine Persons; by which the mind is divided and distracted in its worship; being "*compelled* by the Christian verity (falsely so called) to *acknowledge* every person *by Himself* to be God and Lord," and at the same time "forbidden by the Catholic Faith to say there are *three* Gods or *three* Lords," thus making the expression of the lips at variance with the thought of the understanding, and vice versa. Now, let it be asked in the name of common sense, whether a belief in *three distinct divine persons* (as the expression each person by *himself* manifestly implies) when rationally considered, is not tantamount to a belief in as *many* Gods? And who can possibly imagine that he is addressing his adorations to *one individual* being, as the Divinity is still most unaccountably supposed to be, while he is sup-

plicating, in the same breath, *one* divine person to intercede with another divine person, that he may be induced to grant the assistance of a *third* divine person; who, I repeat, can feel persuaded that the *person* interceding is the same identical being as the person interceded with, or still less, with the person *sent* in consequence of such intercession.

These are indeed mysteries most profound! transcending the utmost stretch of human understanding; and which bid defiance to the deeper penetration even of angelic minds. But mysteries that involve contradictions, can surely have no affinity or connection with divine *truth*; for howsoever the divine nature and attributes may transcend the human understanding, in its highest possible elevation, yet truth must be ever consistent with itself, and though obscurely seen by the rational mind, must still, in the degree that *it is comprehensible*, appear without contradiction, inasmuch as truth and inconsistency cannot, in the nature of things, exist together, nor therefore be present in the understanding at the same time. If it be asked, "Where then are we to look for the genuine illustration of divine truth, if it is not to be found amongst the learned clergy, codes of faith, and doctrinal treatises of this enlightened age?" I answer, if this enquiry springs from the pure desire of truth, with a view of purification of the heart and life, let the sincere, the *unprejudiced*, the humble minded enquirer, who is thirsting after that living water, of which it is said, "whoever drinketh thereof shall never thirst;" let such examine with seriousness, and in an humble and teachable spirit, the invaluable writings of that apostle of the New Church, Emanuel Swedenborg, and he will there find it in all its purity and perfection;—a man whose eyes have been opened by infinite mercy, to *see* the great realities of another state of existence;—a man, in short, who has been sent by our Lord Himself, (howsoever a blind and prejudiced world may gainsay it) as the blessed messenger of the *second advent*, to prepare the way for His true spiritual church, by opening the internal sense of the Holy Word, and thus leading such as are *willing* to be led, into those pure and saving truths so long perverted and almost destroyed in the Christian church—to direct the wayfaring man to that only fountain of pure love and wisdom, the Lord Jesus Christ! Who alone is, "the Way, the Truth, and the Life;" "the Everlasting Father and the Prince of Peace!!!" In the illuminated writings of Swedenborg, every unprejudiced and humble mind may see truths as in a mirror, "although hidden (for purposes the most wise and beneficial,) from the wise and prudent," who are too firmly rivetted to their own codes of faith, to be induced to listen to any other dictate than what proceeds from the false and absurd dogmas they have so long and so fondly cherished.

It is truly lamentable, that prejudice should so warp the judgments of men, as to induce them to reject any testimony on a subject so intimately connected with their best (because eternal) interests, without examining on what authority such testimony is founded. To rest

satisfied with a set of opinions, merely on account of their having long been supported by the prevailing church, and called *orthodox*, argues an imbecility of judgment which those very persons, who so readily acquiesce in them, would be ashamed to be even *suspected* of in matters of infininitely less importance. Besides, are we not exhorted to "try the spirits, whether they be of God?" How unwise then, is it to reject the testimony of Swedenborg, on no other ground, than because it does not altogether accord with the general opinions, or *our own pre-conceived* notions, without giving it a fair and candid examination. Yet, notwithstanding all the opposition that has ever been, or that may yet be raised against the doctrines in question, I am persuaded there never existed, nor does it appear *possible* that there ever can exist, an intelligent being, who in the sincere affection for and inquiry after truth, investigates without prejudice and in the true spirit of humility, the writings of Swedenborg, but who has, or will retire from them, under the most perfect conviction of the important truths they contain, accompanied with that heartfelt satisfaction and unfeigned gratitude to the Divine Being, ever resulting from such conviction to the pious mind. Let *him*, therefore, who can feel independent enough to think for himself on a subject of such infinite moment as the true knowledge of his God, with all its eternal consequences, no longer defer the inquiries now so earnestly and affectionately recommended to him; and may the divine blessing accompany him in his pious researches; and may every fresh acquisition of heavenly *truth* conduct him into its correspondent good; thus confirming in him, more and more, all holy principles, heavenly affections, and devout adoration of his incarnate God, until all their blessed effects be made manifest by an increasing purity of heart and life. So shall, indeed, "The Lord's kingdom come, and His will be done on earth as it is in heaven." Amen.

T. L.

ON THE ELEVATED STATE OF THE TRUE CHRISTIAN.

When a man is in interior truths in faith and life, he is in the Lord's kingdom, and in a state of tranquility, and in this case looks at exterior things, as he who from a high hill looks at a tempestuous sea.

Every sincere christian will progressively arrive at this desirable state of elevation in the degree that he shuns evils, and is interiorly brought into states of deep humiliation and submissive dependence.—He is happy if, by being enabled to form a just estimate of the things of time and of eternity, he can wean himself from the world's allurements; but if his lot be cast amidst its profits, pleasures, and honours, he must endeavor, as an author has beautifully expressed it, to live

therein as a bee does in honey, who though the hive be ever so full, yet it never entangles his wings. It nevertheless cannot be expected, that, in the present state of the world, any member of the New Church can remain in a permanent state of undisturbed tranquillity, though from a habit acquired of looking up with an inward desire to be guided in all things by the divine wisdom and goodness, he will often be enabled to cultivate inward peace even in the midst of outward troubles. Besides those interior trials on which the progress of his interior states depends, when he goes forth with a sincere and ardent desire to propagate those sublime truths which he has experienced to be of inestimable value, he will meet with many impediments in his way from those whose affections are wholly immersed in worldly pursuits, and it requires much prudence and caution to chuse the fittest time for the introduction of them. Many will reject the slightest attempt to make religious subjects a part of conversation, while others will give a cold and momentary attention to them; with both parties the most brilliant diamonds from the celestial mine will be accounted as mere pebbles: against the violence of detraction the zeal of the christian will be sometimes excited, till he is at length silenced by a total perversion of his warmest endeavors to promote the cause which he has most at heart. From these intervening clouds his interior states may soon revive, but if, from inevitable circumstances, his condition for a length of time should be fixed in the abode of natural and sensual minds, there is danger that, instead of looking down on the tempest, he may at times be involved in it: the proprium or self will, which he was in hopes had been greatly subdued, will revive again, and his inward states may become so disturbed and obscured as to have little life remaining. The spiritual mind cannot dwell long in any society where spiritual subjects are totally excluded, without suffering by it; in such a case an intercourse as watchful and confined as possible will prove highly requisite to guard against the ascendency of the natural mind, which if once raised, and out of place, evil spirits will not cease by various stratagems to endeavor to keep it there. Under these disadvantages, to retire as often as possible to private hours of reflection will afford the best and surest relief: the night will come round again, and under this process may be usefully turned into day: it is happy for us when such trying tempests are over, and we are once more restored to terra firma, and to the rising hills, which will refresh us with returns of peace, and enliven our heartfelt gratitude.

J. A.

FROM THE DIVINE PROVIDENCE.

262. I. *That a doubt may be inferred against the Divine Providence, by reason that the whole Christian world worshippeth God under three per*

sons, which is, three Gods; and that hitherto they did not know, that God is one in person and in essence, in whom there is a trinity, and that that God is the Lord. The reasoner concerning the Divine Providence may say, are not three persons three Gods, when each person by himself is God? Who can think otherwise, yea, who doth think otherwise? Athanasius himself could not think otherwise, wherefore in the creed which hath its name from him, he saith, "*Although we are compelled by christian verity to acknowledge each person by himself to be God and Lord; yet are we forbidden by the christian faith to say or name three Gods or three Lords;*" by which words nothing else can be understood, than that we ought to acknowledge three Gods and Lords, but that we ought not to say there are three Gods and three Lords. Who can possibly have a perception of one God, unless he be also one in person? If it be alledged, that such perception may be had, provided you think, that the three persons have one essence, who from thence does or can perceive any thing else, than that in this case they are unanimous, and consenting and yet they are three Gods? And if a man elevates his thoughts, he saith with himself, how can the Divine Essence, which is infinite, be divided, and how can it from eternity beget another, and still produce a third, who proceedeth from both? It may possibly be said, that this is to be believed, and ought not to be thought of; but who doth not think of that which he is told he ought to believe, otherwise how can there be any acknowledgment which is the essence of faith? Did not Socinianism and Arianism, which reign in the hearts of more people than you imagine, take their rise from thinking of God as of three persons? A belief in one God, and that that one God is the Lord, constitutes the Church, for in Him there is a Divine Trinity; that this is true, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, from beginning to end. But what is thought of the Lord at this day? Is it not thought that he is God and man, God from Jehovah his Father, by whom he was conceived, and man from the virgin Mary, of whom he was born? Who thinks, that God and man in him, or his divinity and his Humanity, are one person, and that they are one as the soul and body are one? Doth any one know this? Ask the doctors of the church, and they will say that they did not know it, when nevertheless it is the doctrine of the church received throughout the whole christian world, which is as follows, "*Our Lord Jesus Christ, the Son of God, is God and man, and although he is God and Man, he is not two, but one Christ; one by the taking of the Manhood into God [because God took to Himself the manhood or human nature,] one altogether, by unity of person, for as the soul and body is one man, so God and man is one Christ:*" This is taken from Athanasius's creed: the reason why they did not know it, is, because when they read it, they did not think of the Lord as God, but only as a man. If the same be asked whether they know, by whom he was conceived, whether by God the Father, or by his own Divinity, they will answer that he was conceived by God the Father, for this is according to scripture: are not the Father and

He then one, as the soul and body are one? Who can think that he was conceived by two Divinities, and if by his own Divinity, that this was his Father? If you ask them again, What is your idea of the Lord's Divinity, and what of his Humanity? They will say that his Divinity is from the essence of his Father, and his Humanity from the essence of the mother: and that his divinity is with the Father: and if you then ask where is his Humanity, they will make no answer; for they separate in idea his Divinity from his Humanity, and make his Divinity equal to the Divinity of the Father, and his Humanity similar to that of another man, and do not know, that in so doing they also separate soul and body; nor do they see the contradiction, that in this case he would have been born a rational man from the mother alone. In consequence of the idea impressed concerning the Lord's Humanity, that it was like the humanity of another man, it is now come to pass, that a christian cannot without difficulty be led to think of A DIVINE HUMAN (Being,) although it should be said that the Lord's soul or life was by conception, and is, Jehovah Himself. Collect these reasons now, and consider whether there be any other God of the universe but the Lord alone, in whom is the essential all-creating Divine [principle] which is called the Father, the Divine Human [principle] which is called the Son, and proceeding Divine [principle] which is called the Holy Spirit, and therefore that God is one in person and essence, and that that God is the Lord. If you insist and say, that the Lord himself named three in Matthew, when he said, "*Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,*" xxviii. 19; I answer, it is evident from the preceding and following verses, that he said this, to the end it might be known, that in himself now glorified there was a Divine trinity; in the verse immediately preceding he saith, that *all power was given Him in Heaven and in earth*, and in the succeeding verse, that *He would be with them until the consummation of the age*, consequently he speaks of Himself alone, and not of three. Now with respect to the Divine Providence, and the reason why it permitted Christians to worship one God under three persons, which amounts to the same as three Gods, and that hitherto they did not know, that God is one in person and essence, in whom there is a trinity, and that that God is the Lord; the reason doth not exist in the Lord, but in man himself; the Lord taught it manifestly in his Word, as may appear from all the passages quoted in THE DOCTRINES OF THE NEW JERUSALEM CONCERNING THE LORD; and moreover he taught it in the doctrine of all the churches, in which it is insisted, that his Divinity and his Humanity are not two, but one person, united like soul and body; but the reason why they divided his Divinity and Humanity, and made his Divinity equal to the Divinity of Jehovah the the Father, and his Humanity equal to the Humanity of another man, was, because the church after its establishment lapsed into Babylon, which transferred to itself the Divine power of the Lord; nevertheless that it might not be called Divine power but human, they made

the Lord's Humanity similar to the humanity of another man; and afterwards when the church was reformed, and faith alone received as the sole means of salvation (which is that God the Father would have mercy for the sake of his Son,) neither then could the Lord's Humanity be viewed in any other light; the reason why it could not, is, because no one can approach the Lord, and acknowledge Him in his heart as the God of heaven and earth, but such as live according to his commandments; in the spiritual world, where every one is obliged to speak as he thinks, no one can even name Jesus, unless he has lived in the world as a christian; and this from his Divine Providence, lest his name should be prophaned.

263. But that, what hath now been said may appear more clearly, I will add what is adduced in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, towards the end n. 60, 61, which is as follows, "that God and man in the Lord are according to the doctrine not two, but one person, and altogether one, even as the soul and body are one, appears clearly from many things which the Lord said himself, as, that the Father and himself are one; that all things of the Father are his, and all things of his the Father's; that he is in the Father, and the Father in him; that all things are given into his hand; that he has all power; that he is the God of heaven and earth; that whosoever believes in him has eternal life; and moreover, that he ascended into heaven, both as to his Divinity and Humanity, and that with respect to each, he sitteth on the right hand of God, which means that he is Almighty; besides many passages which are copiously quoted in the former part of this work, from the word, concerning his Divine Humanity, all of which testify that GOD IS ONE AS WELL IN PERSON AS IN ESSENCE; THAT IN HIM IS A TRINITY, AND THAT THAT GOD IS THE LORD. The reason why these things relative to the Lord are now for the first time made publicly known is, because it is foretold in the Apocalypse, Chap. xxi. and xxii. that a New Church should be established by the Lord, when the former church should come to an end, which New Church was to be founded upon this acknowledgment of the Lord as a first and principal truth. This church is what is meant by the New Jerusalem there mentioned, into which none can enter, but such as acknowledge the Lord alone as the God of heaven and earth, wherefore this church is there called the WIFE OF THE LAMB: and this I can aver, that the universal heaven doth thus acknowledge the Lord: and that whosoever doth not so acknowledge him is not admitted therein; for heaven exists as heaven solely from the Lord. It is this acknowledgment, grounded in love and faith, which causeth all the inhabitants of heaven to be in the Lord, and the Lord in them, according to what He Himself teaches in John, "*In that day ye shall know that I am in my Father, and ye in me, and I in you,*" xiv. 20. And again, *Abide in me, and I in you: I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing; if a man abide not in me, he is cast out,*"

chap. xv. 4, 5, 6. chap. xvii. 22, 23. The reason why this doctrine concerning the Lord was not before discovered from the Word, is, because, had it been before discovered and seen, still it would not have been received: for as yet the final judgment was not accomplished, and previous to that judgment the power of hell prevailed over the power of heaven, and man is in the midst between heaven and hell; wherefore had this doctrine been understood before, the devil, that is, hell, would have taken it out of his heart, and he would moreover have prophaned it. This state of the power of hell was altogether destroyed by the last judgment, which is now accomplished; since which time, it is in every one's power, who desires it, to be enlightened, and gifted with genuine wisdom."

ON MIRACLES.

"As free-will in spiritual things is an essential requisite in the reformation, regeneration, and salvation of man; and as the New Church meant by the New Jerusalem is founded on the Word now opened by the Lord, and will be established on principles of perfect liberty and sound rationality; therefore miracles are not to be looked for in the present day, because they have a direct tendency to close the mind against the perception of truth, to compel assent without rational conviction, and to remove from man that freedom of judgment and self-determination, which are necessary to his becoming an image and likeness of his Creator.

"Before and at the coming of the Lord, miracles were indeed wrought among the Jewish and Israelitish people. But it is evident from their whole history, as recorded in the Old and New Testaments, that the effect produced on their minds by such means was not a rational conviction of divine truth, but a mere superficial impression, which awed them for a moment into a kind of external acquiescence and acknowledgment, that the power competent to perform those wonders was supernatural. By this sentiment of fear, which rather stupified than awakened their rational faculties, they were urged to the observance of the various ceremonies peculiar to their religion, especially to the worship of Jehovah, from which however they were continually declining into open acts of idolatry. Although they had seen so many miracles in Egypt, and afterwards the red sea divided; the Egyptians immersed therein; the pillar of a cloud going before them by day, and a pillar of fire by night: manna daily rained down from heaven for their particular use, and water gushing out of the rock as soon as it was smitten by the rod of Moses; and although they they had seen mount Sinai altogether enveloped in smoke, when Jeho-

vah descended upon it in fire, in the midst of supernatural thunderings, lightnings, and the loud sound of a trumpet; and had heard the voice of Jehovah speaking from the mountain, with other most extraordinary tokens of the divine presence and power; yet how soon did they forget these wonders, and turn to the worship of a senseless calf, the workmanship of their own hands!

"The same infidelity and hardness of heart continued with their posterity through every period of their history. Hence neither the miracles of their prophets, nor even those of the Lord Himself, when He appeared among them, had the effect of changing their character, or inspiring them with any thing like a pure and genuine faith. It is therefore written of them, that 'though he had done so many miracles before them, *yet they believed not on Him*,' John xii. 37.

"Miracles then have no such power, as many ascribe to them, of convincing the understanding, or producing in the mind a rational and wholesome faith: neither can they be considered as the sure and proper evidences of a divine mission. For (not to mention the cases of many of the prophets, and among the rest of John the Baptist, who performed no miracle whatever,) we read, that, when Moses and Aaron exhibited before Pharoah the signs or proofs of their authority, by turning a rod into a serpent, and all the waters of Egypt into blood, and also by bringing up frogs upon all the land, *the magicians with their enchantments did the same:* Paraoh therefore hardened his heart, and refused to listen to the message, with which they were charged from Jehovah. Similar, in all probability, would be the conduct of many in the present day, were really divine miracles again to be performed; they would either be referred to some incomprehensible operations of nature, or else be rejected as phantasms and crafty deceptions; and such persons as ascribed them to a divine power, would be held in derision, or pitied for their simplicity.

"The reason why miracles were performed among the Jews in ancient times, and not among Christians in the present day, is, because the former were so immersed in natural and corporeal affections, that they were incapable of discerning the interior spiritual truths of revelation; neither could these be laid before them without danger of profanation; on which account the Lord spake to that people in parables, 'that seeing they might see and *not perceive*, and hearing they might hear, and *not understand*,' Mark iv. 12. Whereas, now, since the introduction and establishment of christianity in the world, the rational faculties of the human mind are more capable than before of being exercised on subjects of a divine nature, especially in respect to the Lord, His Word, the church and a state of immortality in another life. The miracles, therefore, which were displayed among the Jewish and Israelitish people in the times alluded to, were performed, not with the design of forming them into a *real spiritual church*, (for this was not done, nor could it possibly be effected, by any such external means as miracles,) but for the purpose of compelling them to become

the mere *representatives of a church*, that all their rites, ceremonies, and acts of public worship might typify, shadow forth, and thus represent the Christian dispensation, together with the great process of man's regeneration, and above all that of the Lord's glorification. The miraculous cures which were performed on the bodies of the blind, the deaf, the lame, and the sick, were in like manner representatives of those divine operations upon the spirit of man, whereby his understanding is enlightened, his affections purified, and his whole life renewed, through the medium of a true and genuine faith, directed solely to the Lord in His Divine Humanity.

"There appears also to have been a further reason why the dispensation of miracles was formerly given, but is withheld in latter times; namely, that the canon of sacred scripture might be written and completed, while the representative church was in a state favourable to its dictation in ultimates: for its divine truths could not have been concentrated in the literal form and basis, in which we now behold it, and consequently could not have been accommodated to the capacity of man in all future ages, unless a series of miraculous appearances had been exhibited and registered. From which consideration it follows, that it was chiefly for the sake of the Word, which is the uniting link between heaven and the church, and to point out the divine omnipotence of the Lord, as well in spiritual as in natural things, that such extraordinary miracles, as we find recorded in it, have actually taken effect. But having been transacted before men, with whom the internals of the mind were already closed, and by whom consequently no further spiritual injury was likely to be sustained from the display of supernatural powers, the volume of revelation, couched under the language of history, prophecy and evangelism, was written in different successive periods, and at length fully completed, its letter being made perfectly correspondent with its divine spirit.

"Henceforth, therefore, no other miracle is required in the church, than the opening of the eyes of the understanding the renovation of the heart and affections, a conformity of the life to the holy and divine precepts of the Word, and the actual descent of the New Jerusalem from heaven to earth. Effects like these, wheresoever or with whomsoever they take place, are truly miraculous, because they are supernatural, and plainly bespeak a divine power, which is alone capable of producing them."

R. H.

EXPLANATION OF JOHN II. 13, 14, 15.

"*And the Jew's passover was at hand*,"—The *passover* signifies the presence of the Lord in His church, and the deliverance of the spir-

itual from damnation; and, in the inmost sense, the *passover* signifies the glorification of the Human [principle] of the Lord and deliverance from evils and the falses of evil. At *hand* signifies nearness of state, and that it is absolutely necessary.

"*And Jesus went up to Jerusalem*,"—Jesus signifies the divine good of the Divine Human; *to go* or *to go up* signifies life therefrom; for *to go* signifies to live, and *Jerusalem* signifies the church as to the doctrine of truth:—hence it signifies, that from the divine presence of the Lord in His church, life is communicated by means of His divine good, to truths of doctrine from the Word, whereby the church is purified from evils and the falses of evil.

"*And found in the temple those that sold oxen and sheep, and doves, and the changers of money* [*kermatistæ*] *sitting*, signifies, that from the Lord's presence in the church it was made known, that there were those within the church, that alienated or rejected from themselves all natural and spiritual good, as well as intellectual truths, all which goods and truths they adulterated, falsified and profaned by such rejection, and in which they were confirmed. *Those found in the temple* signify those of the church; *those that sold*, signify those who alienate or reject from themselves; and as such rejection can only take place by evils of life, it signifies those who adulterate, falsify and profane goods and truths, and convert them into evils of life and falses of doctrine. *Oxen* signify natural or moral good; *sheep*, spiritual good or charity; *doves* signify intellectual truths, serviceable for regeneration. *Changers of money* [or the *kermatistæ*] signify those who sold or alienated from themselves all sensual goods and truths; for those kermatistæ sold the gold and silver coin of the temple to and for the use of those who came to worship, and by gold and silver, are here signified such goods and truths as are derived from the literal sense of the Word. *To sit*, signifies to be confirmed from set purpose and intention.

"*And when He had made a scourge of small cords*,"—A *scourge of small cords* signifies purificatory truths, which are external truths, derived from the literal sense of the Word, and which relates to the dissipation of evils and falses. Since these truths are from the Lord by means of His Word, therefore it is said, that *He made the scourge*.—Cords signify external truths which dissipate, expel, and reject; and here, in the original, are derived from a term which denotes sedges or flags of the river. Hence it signifies a state of preparation for purifying the church from all evils and falses, by the truths of the Word.

"*He drove them all out of the temple*,"—signifies, that when the advent of the Lord takes place, or when the Lord is glorified and exalted in His church, then, by the power of the divine truth of His Word, all evils and falses are expelled from His church, or subdued in those who constitute His church.

"*And the sheep, and the oxen, and poured out the changers'* [*collibistæ*] *money*,"—signifies that the Lord hence expelled, rejected, and dissipated, all evils in opposition to spiritual good or charity, and to moral good, denoted by the sheep and oxen in the opposite sense, which the Lord here drove out of the temple. *To pour out* signifies to dissipate and reject falses, or falses from evil. *The changers* [collybistæ] here signify those who buy, for these collybistæ bought gold and silver and gave small change or copper money in return, hence they signify those in the church who appropriate the knowledges of evil and false, and thus falsify and profane truths; for gold and silver, with them, correspond to the knowledges of evil and false, or knowledges from the Word perverted to evils of life and falses of doctrine, and thus become profane.

"*And overthrew the tables.*"—By tables are signified in general all things that nourish the spiritual life of man, but here, in the opposite sense, as appertaining to the evil, they signify all things which destroy or poison the spiritual life of man: and as these things in the complex are signified by truths and goods of every degree falsified and adulterated, which are in themselves evils and falses, therefore tables, as the continent of them, signify them.

By *overthrew them*, is evidently signified the destroying or removing all such infernal evils and falses from the church.

FROM THE TRUE CHRISTIAN RELIGION.

That the word, without doctrine is unintelligible.

226. The reason is, because the word, in its literal sense, consisteth of mere correspondencies, to the end that spiritual and celestial things may be together in it, and that every single expression may be their continent and support; therefore divine truths in the literal sense are rarely found naked, but clothed, in which state they are called the appearances of truth, and are for the most part accommodated to the apprehension of the simple, who are not used to any elevation of their thoughts above visible objects. There are also some truths which appear like contradictions, when nevertheless there is not a single contradiction in the word, if it be viewed in its own spiritual light; in some parts likewise of the prophetic writings there is a collection of names of places, and persons, from which, in the letter, no sense can be gathered. Such then being the nature of the word, in its literal sense, it must be very evident that without doctrine it cannot possibly be understood. But this will be best illustrated by examples; it is said, for instance, *that Jehovah repented*, Exod. xxxii. 12, 14. Jonah

iii. 9. Chap. iv. 2. and it is also said, *that Jehovah doth not repent*, Numb. xxiii. 19. i. Sam. xv. 29. which apparantly contradictory passages, without doctrine, are not reconcileable. It is said that *Jehovah visiteth the iniquity of the fathers upon the children, to the third and fourth generation*, Numb. xiv. 18. and it is likewise said, *that the fathers should not be put to death for the children, neither the children for the fathers, but every man shall be put to death for his own sin*, Deut. xxiv. 16. These passages, without doctrine, seem contradictory, but when illustrated by doctrine they are in perfect agreement. Jesus saith, *Ask, and it shall be given unto you; seek and you shall find, knock, and it shall be opened unto you;* without doctrine it might be supposed, from these words, that every one would certainly receive what he requesteth; but doctrine teaches that whatsoever a man asketh of the Lord, and under his influence, that is granted him; for thus the Lord explaineth himself, *If ye abide in me, and my words abide in you, ye shall ask what you will and it shall be done unto you*, John xv. 7. The Lord saith, *Blessed are the poor, for their's is the kingdom of God*, Luke vi. 20. Without doctrine it may be imagined that heaven is designed for the poor, and not for the rich, but doctrine teacheth that the poor in spirit are here meant; for the Lord saith in another place, *Blessed are the poor in spirit, for theirs is the kingdom of heaven*, Matt. v. 5. Again the Lord saith, *judge not, and ye shall not be judged, for with what judgment ye judge, ye shall be judged*, Matt. vii. 1, 2. Luke vi. 37. Without doctrine a person might here be led to this conclusion, that he ought not to judge in respect to an evil man that he is evil; whereas from doctrine it appeareth, that it is lawful to judge if it be done righteously, for the Lord saith, *Judge righteous judgment*, John vii. 24. Again the Lord saith, *Be not ye called Rabbi, for one is your master, even Christ, and call no man your father upon earth, for one is your father in heaven, neither be ye called masters, for one is your master, even Christ*, Matt. xxiii. 8, 9, 10. These words unexplained by doctrine, would seem to imply, that it is not lawful to call any person rabbi, father, or master, whereas by doctrine we learn, that this is lawful in a natural sense, though it be unlawful in a spiritual sense. Again, Jesus said to his disciples, *when the son of man shall sit upon the throne of his glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel*, Matt. xix. 20. From these words it might be concluded, that the disciples of the Lord are to sit hereafter in judgment, when the truth is, they cannot judge any person; doctrine therefore must explain how this mystery is to be understood, and thus unfolds it, by teaching that the Lord alone, who is omniscient, and knoweth all hearts, is to sit in judgment, and is able to judge; and that by his twelve disciples is meant the church, in respect to all the truths, and goods, which it hath from the Lord, by means of the word; from whence doctrine concludes that those truths and goods are to judge every one, according to the words of the Lord in John, chap. iii. 17, 18. chap. xii. 47, 48. Several cases of a similar kind occur in the word from which it manifestly appears that the word, without doctrine, is unintelligible.

ANSWER TO THE REQUEST OF WALDRON PUBLISHED IN NO. 16, OF THE HERALD OF TRUTH, P. 304.

The passage which it is desired should be explained is found in Judges xv. 4, 5. "*And Samson went and caught three hundred Foxes, and took fire-brands and turned tail to tail, and put a fire brand in the midst between two tails.*" "*And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and the standing corn, with the vineyards and the olives.*"

That this answer may be as brief and plain as possible I shall first mention the spiritual sense of the several terms contained in the above passage and then show their application.

By *Sampson* is signified the Lord as to the literal sense of the word. By *Foxes* are signified those who are in self-derived intelligence, but more strictly speaking it means the cunning, art or discernment of the mere natural man; *three hundred*, signifies all the powers and faculties of the above description: *tails*, signifies the *arguments and feelings* by which these principles were confirmed. *Fire brands*, signify evil affections. *Philistines* signify those who are in false doctrines, such as, salvation by faith alone, predestination, &c. By *shocks, corn, vineyard and olives*, are signified the religious acquirements of such as believe in those false doctrines, and their supposed treasures of natural and spiritual goodness and truth.

Let us now proceed to the application. By the three hundred foxes are represented those people who from their own intelligence, and the cunning or acumen of the mere natural man are able to discover the false and inconsistent doctrine of the Philistines, that is, of those who believe in salvation by faith alone, predestination, &c. These people make an external profession of religion, and believe in the mere literal sense of the word, which is understood by their being gathered together and sent forward by Samson. That is they found the literal sense of the word favored their views of the above false doctrines. But being mere natural men their love of self, pride and ambition were all aroused or set on fire, because the literal sense of the word favored their views, thus all their reasoning powers and arguments were put into operation and they rushed forth and exposed the errors, evils and falses of the Philistines, proved their doctrine to be incorrect, and their supposed spiritual treasures to be empty, fallacious and vain.

ANSWER TO THE COMMUNICATION OF PHILALETHES, PUBLISHED IN No. 17, OF THE HERALD OF TRUTH, P. 319.

Your view of the common doctrine of Intercession, although very short, is so plain, that we might reasonably suppose that any mind even under the influence of strong prejudices, would discover enough to prove the necessity of a careful investigation, were it not that experience teaches us that much more depends upon the state of the mind, than upon the consistency or inconsistency of any sentiment that may be presented. "*Pares cum paribus facilime congregantur*," is an old Latin proverb that always holds true. "*Those things which are alike, are very easily brought together.*" And we never see this more completely verified than in spiritual subjects. Upon this principle it is, that a mind well stored with heavenly truths, will immediately on the presentation of a new spiritual truth immediately receive it, whilst a mind filled with falses, will also on the other hand, immediately receive similar falses when they are presented, and at the same time would repel opposite truths. And this is the reason why a mind filled with the errors or falses of the Old Church, cannot receive the heavenly truths of the New.

When man by sin became so far separated from God that all spiritual communication was stopped, then it was that our blessed Lord assumed the humanity, glorified and made it divine, and thereby formed a new channel of communication between God and man, through which the former could communicate and the latter receive all the assistance and strength, which he so much needed, and without which he must have been eternally lost. By the son of God in the holy word is signified this divine humanity, through which we can approach our heavenly Father, and he can also approach us. In this way, was the Son continually drawing and uniting all to the Father, who would sincerely look to him for life and salvation. In the dark ages of the church this glorious doctrine was so indistinctly seen and comprehended, that it was finally brought forward in the shape of the common doctrine of Intercession.

FOR THE HERALD OF TRUTH.

Mr. Editor.

SIR—In the 16th No. of the Herald of Truth, I asked for an explanation of 2 mysterious passages, and you gave me so satisfactory an explanation that I will be thankful to receive some more information respecting what is to be understood by the 1st Samuel, 22d chap. 7 v. and if it is the word of God according to 1st John 1st chap. 1st v. and as we are informed his word is eternal, I should be glad to have the spiritual sense, for I have no belief in wizards nor witches.

Your's respectfully. S. T. H.